15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

vation is impossible because of the cold climate. In the past, Khasi economy must have remained at a very primitive stage.

Potato cultivation has been much encouraged along with the development of Shillong and the opening of the motor road to Gauhati from Shillong after the Independence of India when Shillong became the seat of the Assam Government, as well as the capital of the Khasi-Jaintia Hills. Shillong has become an important trading centre, where big merchants collect the harvests of potatoes in exchange for rice, clothes and various other goods from the Assam valley. These changes have introduced the Khasis into an active commercial economy which again has brought about various changes in their social life. Recently coal excavations have started in the upland Khasi Hills, and many Khasi become miners.

Thus the history of the Khasi Hills during the last hundred years has changed a great deal the picture of the Hills. However, dark corners still remain in Bhoi, War and in the area bordering on the Garo Hills. These have been kept in a vacuum between the Hindu civilization of the bordering plain and the modernization of the uplands centred in Shillong. In these areas, the people are still practising primitive jhum cultivation. I have chosen two villages in War located in one of these area as subjects of my major field-work.

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16: McCormack E-4 § (1956-1958) 1964
[P. 107A] AR? Khasi AR?

thereafter, the British negotiated treaties with all the Khasi states, the last treaty being signed in 1862. It was contracted that the chief would be subject to the authority of a resident political agent, whose duties would involve maintaining law and order, judging cases of heinous crimes, approving the popular selection of any new chief, and exercising control over certain categories of natural resources. Khasis were guaranteed noninterference in their customary way of life, and they were not then, nor are they now, taxed. Most Khasis, as opposed to certain, were never an integral part of British India, but they did undergo social change as a result of British pressure. To quote Marion Mills (n.d.): (1) The British introduced the potato, which the Khasis now crop for marketing as far as speculation exhausted the poorer crops. (2) Christian missionaries made large numbers of converts, and the question of whether a Christian should inherit property that traditionally was controlled by her performance of non-Christian rites was [illegible]. (3) Almost 1864 the British transferred their headquarters from Cherrapunji to Shillong. When they made Shillong the capital of the entire state of Assam, non-Khasis flocked to it, land values went [illegible], and the concept of private property became [illegible]. Increasingly important Khasis began to marry with [illegible] members of other ethnic groups, which introduced [illegible] cultures into traditional social patterns. These problems were exacerbated during World War II, when Shillong and its environs enjoyed enormous economic prosperity. One notable aftermath of this affluence has been the accelerated enrollments in schools and colleges. Hundreds of Khasis now have the B.A., M.A., and even the Ph.D. degree. • With the Independence of India in 1947, and under the Sixth Schedule of the Constitution of India (which was drafted by a Khasi), the United Khasi-Jaintia Hills District became a Part B, or Autonomous, Tribal Area, to be governed by a District Council composed largely of Khasis and Jaintias, and responsible not to the Legislature of Assam but to the Governor of Assam as agent of the President of India. The native-state system and the District Council still exist, and the chiefs still effect legislation which is [illegible] Hills [illegible] customs nor a single blueprint [illegible] all-India legislation. The major political schisms of the time are between Jaintias, who are accustomed to central authority and taxation, and Khasis, who resist the notion of taxation to support the work of a central District Council. [Cf. Gait 1926; Arbuthnot 1951; Bhuyan 1949; Morris 1968.]

SETTLEMENT PATTERN AND HOUSING. Settlement pattern. Khasis live [illegible] to natural, unclustered, and unplanned villages which are situated just below hill summits to avoid strong winds but still be defensible, and which usually include a do-